



THE  
MARROW  
OF THE ORACLES  
OF GOD.

OR

*Divers Treatises, con-  
taining Directiōs about  
six of the waightiest things  
can concern a Christian in  
this life.*

By N. Bifield, Preacher of  
Gods word at Isleworth in  
Middlesex.

*The second edition.*

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1629.





TO THE  
RIGHT HONO-  
RABLE AND MOST  
noble Ladie, the Ladie  
LVCIE, Countesse  
of Bedford.

MADAM,

**T**hese ensuing  
Treatises, ha-  
uing receiued  
their birth at  
seuerall times,  
(being but litle Ones) sought  
them seuerall Guardians to pro-  
tect them: being now all ioynt-  
ly to go into the world together  
to seeke entertainment, they  
humbly present themselues vn-

## The Epistle

to your Honour; beseeching your generall protection, and your noble admission, to do you and your noble Family their first ioynt-seruice, and from thence they are contented to beare their aduenture for their entertainment abroad in the world. And the rather am I emboldened thus to send them, with this petition to your Honour, because in the first conception of them in the publike Doctrine, you were pleased to conceiue so good hope of them, as to desire the profit of their seruice, as they should be fashioned and fitted thereunto. As they are mine, they are worthy of little respect; but as they haue received spirit and life from the heavenly word, and will of God: so they are meete to attend your most retired presence, and to  
be

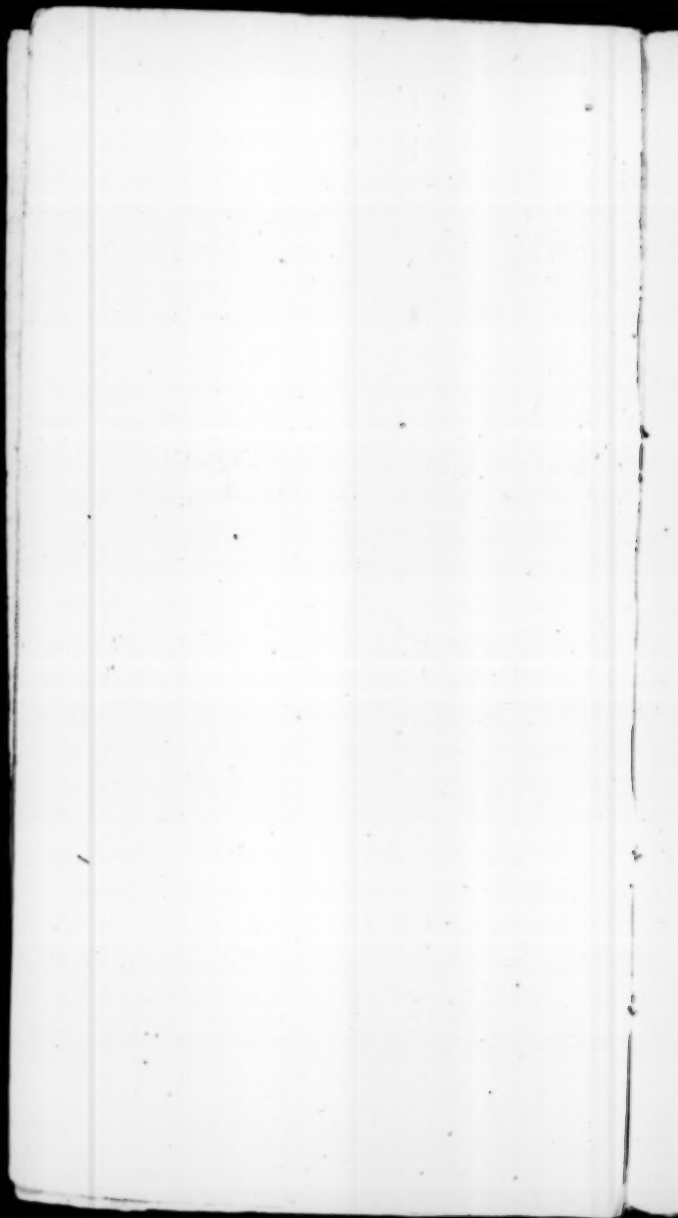


Dedicatorie.

*be trusted with the charge of  
your greatest treasure, not  
doubting of your Honours no-  
ble and religious respect here-  
in, I desire to remaine*

Your Honours Chap-  
laine in the things of  
Iesus Christ, to serue  
you euer,

*N. Bisfield.*



THE  
BEGINNING  
OF THE DOCTRINE  
OF CHRIST.

O R,  
A Catalogue of Sinnes:  
Shewing how a Christian may  
*finde out the evils he must*  
take notice of in his  
*Repentance.*

With Rules, that shew a course,  
*how any Christian may be de-*  
liuered from the guilt and  
*power of all his finnes.*

By N. BIFIELD Preacher of Gods word  
*at Ikenworth in Middlesex.*

LAM. 3. 40.

*Let vs search and trie our wayes, and turne a-*  
*gainc unto the Lord.*

---

L O N D O N,

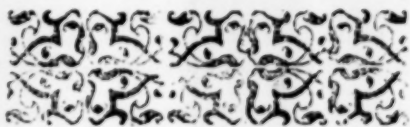
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are to be sold at his shop in Pauls Church-  
yard, at the signe of the Golden Lion.

1 6 2 0.

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**T**HE Contents of  
all the sixe Treati-  
ses, thou shalt finde  
in the first Chapter of  
the first Booke.





TO THE MVCH  
HONORED LADIES,  
the Ladie ANNE CLEERE,  
and the Ladie ANNE FINCH,  
and the Ladie IONE HERICKE:

*N. Bisfield wisheth all increase of  
the true grace of Christ, and the  
blessed fruition of the glorie  
of God in heauen.*

*Worthy Ladies,*



Amentable are  
the ruines, into  
which the na-  
tures of men are  
generally fallen  
by their finnes : which ap-  
peares especially by the waies  
men take in the businesse of  
their soule. The most men  
are cleane *out of the way to  
heauen*, and walke in by-waies

*The Epistle*

of their owne, which are called in Scripture, the *wayes of the wicked*; the *wayes of their owne hearts*; *Perverse wayes*; *Darke and slipperie wayes*; *The way of iniquitie*. All meeting in that *broad way that leadeth to destruction*, being wholly ignorant of the *way of life and peace*; yea, the most of them *speake euill of the good way of God*, and persecute it. Some there are, that are so farre enlightened, as not to like the common roade-way of the multitude; and after some enquirie haue found them out *wayes that seeme good in their owne eyes*; and they are wonderfully well pleased with their course, but *the issues of these wayes are death too*, as well as the former. And the more is this danger

*Dedicatorie.*

danger increased vpon men,  
because the *way of life is but*  
*one*, and it is a *narrow way*,  
and hard to find, and may be  
*sought* by many, and yet *not*  
*found*. Yet this hope is left vn-  
to forlorne men, that there is  
a way to heauen and happi-  
nesse: A *way of righteousness*  
and peace, a *way of mercy and*  
*truth*, a *way of wisdom*: A  
way that men may *securely*  
and safely walke in; a way, in  
which Christ will *guide them*,  
God the Father will *keepe*  
*them*, and the holy Ghost  
*leade them* by the hand, and  
direct them in all the passa-  
ges thereof. Onely it concer-  
neth vs *to aske the way*, with  
all importunity, of God, and  
to attend vnto the directions  
of the word of God, and ap-  
ply our hearts, and suffer our  
selues

*The Epistle*

selues to be disposed aright, that *our eyes may see the salvation of God*. And in particular we must look to three things: First, that if the Lord shew vs that mercy to direct vs in the way, we must take heed that we neglect not, or despise not the care of walking in the way. Secondly, that with all diligence we auoide *going about*, and make *straight steps to our feete*. And thirdly, with all feare watch our selues, that we *fall not off with the errors of the wicked*, from the good way of God, and so our latter end be worse then our beginning.

I haue vndertaken by the assistance of God, and the directions of his blessed Word, to single out the choicest things I could find in the  
Scriptures,



*Dedicatorie.*

Scriptures, concerning *the*  
*entrance* into this way of  
God; and those *first paths*  
*which are called holy*. The sub-  
stance of these directions I  
haue digested into the Trea-  
tise following: which I dedi-  
cate vnto your Ladiships, as  
a testimony of my thankful-  
nesse, for the respect you haue  
shewed vnto my Ministerie,  
both in your constant resort  
vnto it in the weeke dayes;  
while you liued in a neigh-  
bour Parish; and in that two  
of you are pleased to come  
to liue amongst vs, and so are  
become a part of my charge.  
As also to manifest to the  
world my obseruance of your  
Ladiships, for the good re-  
port you haue amongst the  
godly for the grace of Iesus  
Christ, and your vnfaigned  
loue

*The Epistle, &c.*

loue of the truth. Beseeching  
your *Acceptation, Perusal,* and  
*Patronage* of these, I take my  
leauē, and commend your  
Ladiſhips to the *God of mercy*  
and *truth*, who guide, com-  
fort, deliuer, ſanctific, and pre-  
ſerue you all vnto the day of  
Ieſus Chriſt.

*Your Ladiſhips to be  
commanded in Chriſt  
Ieſus,*

N. BIFIELD.

Febr. 12. 1619.

The



The chiefest things con-  
tained in the first  
Booke.

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THE



THE PREFACE  
TO THE READER,  
containing the scope of all  
*the* ~~five~~ *Treatises, and certaine*  
generall things, which by  
*way of Introduction be-*  
*long unto them all.*



OR thy sake  
(*Christian Reader*) I haue bene  
willing to pre-  
pare for the  
Presse sixe little  
Treatises : which may informe  
thee of sixe things, of the grea-  
test consequence, that I know  
can concerne thee in this life.  
And though I haue reason to a-  
base my sel'e in the acknow-  
ledgement of mine owne frail-  
tie and insufficiencie for these  
things,

things, yet thou hast cause to awaken to the consideration of the matter, which so nearly concerneth thee: vsing the helpe of this labour, til God affoord thee better helps from more able instruments. The matter in all of them is so necessary, that I know not which of them thou mayest safely neglect.

The Contents of  
this Treatise.

The first thing which any man disposing himselfe for the kingdom of God, will, and ought to enquire after, is, *What he should do to be rid of those so many sinnes he hath bene and is guiltie of?* rid (I say) from the guilt and danger of them, and from the power and dominion of them. For the satisfaction of thy conscience in this most needfull question, I haue in this first Treatise gathered for thee, out of the whole Bible, a *Catalogue* of those sins, which in our repentance God will haue with speciall notice to be confessed and auoided. And these

these finnes I haue set downe, as neare as I could, in *the expresse words of the text*, that thou mightest see the *Lord* himselfe describing thy offences: and so mightest haue no excuse or doubt to imagine, that it was but the iudgement of some men, that made such things to bee thought to be finnes. By this course of surueying the whole Scriptures, I haue both found out diuers particular offences plainly *prooued* to be so, which I could not obserue to be mentioned in any exposition of the commandements which I had, and also diuers things *prooued* clearly to be finnes, which were onely barely affirmed to be so in other writers. I haue likewise plainly shewed thee by *expresse Scriptures*, what course thou maist distinctly take to be rid of thy finnes: a course that cannot faile thee, being grounded on the most euident directions,

B

which

which God himfelfe hath prefcribed vnto thee, if thy owne flothfulneffe & procrastination, or wilfull peruerfenefle hinder thee not. And I doubt not, but by experience thou wilt confefle, the courfe is comfortable and eafie, confidering the great benefit and reft thou maift bring to thy confcience thereby.

2.  
The contents of the  
second  
booke.

The fecond thing a man would defire to be fatisfied in, (that hath bene entred into the praife of Repentance) is, *How he might come to be infallibly affured, concerning Gods fauour, and his owne faluation*; and for answer hereunto, I haue in the fecond Treatife gathered out of the Scriptures, *signes of Gods owne making*, by which men may try their eftate, and thefe *ſuch*, as both *deſcribe wicked men*, not yet in Chriſt, and ſuch, as *deſcribe godly men*, that ſhall certainly be ſaued. And withall, I haue now added direCTIONS, how by the  
helpe

helpe of those signes men may settle their assurance, & how such as yet want those signes, may attaine them.

The third thing every Christian ought to seeke satisfaction in, is this, *How a man that hath attained unto the assurance of salvation, when he dies, may comfort and establish his heart against all the miseries and distresses, which may, and will befall him in this life before his death?* And to this end I have gathered out of the whole Scriptures those admirable consolations which may be abundantly sufficient to uphold him with much ioy in the worst estate can befall him. And this is done in the Treatise which I call the *Promises*.

The fourth question a carefull Christian, that hath thus found out the gaine of godlinesse, would aske, is this, *What he should do in the whole course of his life to glorifie God, who hath thus loved*

3.  
The Contents of the third book.

4.  
The Contents of the fourth booke.

him, and giuen his Sonne to dye for him, and purchased such a glorious inheritance for him. And for answer hereunto, I haue likewise out of the Scripture gathered *the rules of Life*, which will shew him distinctly, how he should carrie himselfe *towards God*, and *towards men* in all parts of his life; how he should behaue himselfe *at home & abroad*, in *company*, and *out of companie*, &c. and all this shewed him by the *expresse words* of the Scriptures.

5.  
The contents of the  
fift booke.

In the fift place, if a man aske himselfe what yet he wants that is necessary for his state, he may, and ought to bethinke himselfe of this question; *What are those necessary truths, which God hath absolutely tied him to know and beleue without which he cannot be saved, and which are fundamentally needfull for him*: To this end I haue collected a fift Treatise, called *the Principles*: which are an  
extract



extract out of all the Doctrines of religion, of such truths in euery part of religion, as a man is bound of necessitie to know. And this I haue not onely *pro-  
ued* by Scripture, but shewed what *uses* he may put such knowledge to, all the dayes of his life.

The sixt and last thing which ought to be enquired after, is, how a man thus fitted to liue the life of God, may also *be cured of the feare of death*; and to this end I haue published that Treatise of the Cure of the feare of Death, which shewes plaine and comfortable wayes, how any Christian may deliuer his heart from those feares.

I suppose that no man that readeth this, will conceiue, that any of these are needlesse. And as I would aduise such Christians as abound with ability and leisure, to furnish themselves with the labours of such worthy Di-  
B 3 uines,

6.

The con-  
tents of the  
last booke.

Whom  
these Trea-  
tises con-  
cerne.

uines, as haue written of any of these subiects: so vnto such Christians as haue not that abilitie or leysure, I commend these Treatises, both for therir breuitie, and the distinct digesting of the things he would seek after; there being nothing of mine in these, but the labor of disposing them, the maine substance of them being Gods owne word, & things deuised and inuented by God himselfe. I may lawfully commend the care and study of these things vnto thee, and that with so much authoritie from the Lord, as to tell thee, that thou maist not safely be negligent in any of these, if thou consider the worth of them, or thy owne need.

Incouragements to the study of these things.

If thou say, that here is prescribed a hard taske, and so many things are to be done, as may make any man afraid to meddle with directions of such variety, and number:

I answer; that in any of these Treatises the way is not made harder then is required, or in the doctrine of the Church manifested: but rather things are made more plaine, and so more easie. Besides, thou knowest already, that the way to heaven is a narrow, and straight way, and few find it. But especially thou shoudst weigh with thy selfe the great encouragements and motiues to abide the hardship and difficulties of any godly and necessarie course. Though the way to *Canaan* (with the *Israelites*) were through a solitary wilderness, yet it should comfort thee, that it is but a way of three dayes, as they said, being about to get out of Egypt. God will keepe thee at worke but a little time, and therefore thou shouldest not thinke much of thy paines. And further thinke of it, that this is a course of wonderfull comfort & safety: whē a Christian followes

the euident directions of Gods word in these most weightie things, he walkes safely: He is in the *good way, the way of life, the way of peace*; he is sure to see the *saluation of God*. To follow these directions soundly, is to keepe our soules. All *Gods wayes* will be *mercy and truth* to vs. God will cause vs to *heare his louing kindnesse in the morning*. Our way will be full of refreshing: Gods wayes are *wayes of pleasure*, and if any man set himselfe exactly to take notice of Gods will in these things, and will be at paines to store his heart distinctly in such solid truths: it is cartaine, the Lord will recompence his way vpon him, *God will not cast away the exact man, till he fill his mouth with laughter*, as it is said, Iob 8. 19. 20. Sure it is, that in the study of these things lyeth the way of eternitie, and though thou think the way to be hard and narrow, yet this may somewhat ease thee;

thee; it is a *plaine way*. For the *simple* may profit by it, as is auouched to be true of all the courses which God by his word so expressly required, Psal. 119. *Isaiah* 35. 8. & 42. 16. *Pro.* 8. And besides thou hast many helps; the word of God will not only shew thee what to do, but it will beget in thee a secret power to do it, God will *teach thee to profit*, and the *Spirit of God will helpe thy infirmities*; and God will *send his Angels to guide thee in thy way*: *Christ will be the Way and the Life to thee*. And thou hast good company: for this is the *old way*, the way of all Gods seruants in the substance of the course.

Onely before thou set vpon any of these directions, let me giue this generall aduice to look to these few things.

First, thou must giue ouer, and forsake vngodly company; for else it is in vaine to meddle with any religious course, as these

B 5 places

Generall  
directions  
by way of  
preparatiō.

1.

places will shew thee, Psal. 1. 1.  
2. Prou. 4. 14. 15. and 9. 6. and  
23. 19. 20. and 29. 27. Psal. 26.  
2. Cor. 6.

2.

Secondly, thou must *get thee into the way of good men*, provide for thy selfe, (if it be possible) the fellowship and society of godly persons, Prou. 2. 20. Isaiah 19. 23. 24. 25. For this fellowship will take away the tediousnesse of the way, and much preserve thee against giuing ouer; and their examples will be as patternes for thee, and by acquaintance with them, thou wilt be brought into acquaintance with God himself, Isaiah 19. 23. 24. 2. Cor. 6. 16. 17. 18. Prou. 20. 20.

3.

Thirdly, thou must remember *to pray unto God* by all meanes to direct thee and shew thee the way in all these things, thou must *beg a way of God*, and beseech him to *remoue from thee all lying and deceitfull waies*, Ezech. 8. 21. Psal. 119. 29 Ier. 10. 23.

Fourthly,

Fourthly, thou must, when thou comest to Gods directions, *lift up thy soule*, and not giue way to thy owne *carnall reason*, and the sluggishnesse of thy owne nature, or the deceitfulnesse of thy owne heart: but let the Lord see thou art willing to do any thing thou canst, Psal. 143. 8. Bring a mind desirous to *obey in all things*. By any meanes take heed, thou be not like those complained of, Isaiah 58. 2. that haue a great mind to know Gods wayes, and to reade all sorts of directions, as if they sought righteousness in a speciall manner of care, and yet do not follow any of the courses they so much desire to know, and seeme to commend and like. If euer thou wouldest haue thy soule to dwell at ease, choose out for thy selfe those wayes which God doth teach thee, Psalme 25. 12. 13. Let the Lord know that if he will be pleased to teach thee a sure way, thou wilt walke

Note.

walke in his paths; and to that end, beforehand beseech him *to unite thy heart to his feare*, Psal. 86. 11. Thou shouldst be of *Dauids* mind, to say, *O that my wayes were directed to keepe Gods statutes*, and then thou wouldest resolve to keepe them, Psal. 119. 58.

## CHAP. II.

*Shewing what rules he must obserue, that would be deliuered from his sinne.*

The course  
to be rid of  
sinne.

**H**itherto in generall. The first thing then to be done by that Christian that would settle himselfe in a sound course, to lay as it were, the foundation of his saluation, is to practise those rules that may deliuer him from the horrible danger and distresse he is in, in respect of all the power of all the sinnes he hath hitherto committed.

If



If he consider of the dreadfull curses which he is liable vnto in respect of all his sins, he ought not to thinke it much to vndergo the hardest taske can be enioyned, to make himselfe capable of the grace of God, and pardon for so many offences. And therefore with so much the more willingnesse, and vnchangeablenesse of resolution, should he with much desire set vpon these rules now to be giuen, seeing they are but few in number, and such as he may performe, by the grace of God, with much ease and comfort. And the more may he encourage his owne heart, because when he hath done, he may clearly see he hath done distinctly that which God required of him, and that, with which he is satisfied through Christ. But before he set vpon the practise of these rules, he must in iudgement be thoroughly resolved of three things.

First,

3. Things  
he must be  
resolved of  
in his iudg-  
ment.

1.

First, that *Iesus Christ* hath made a full and sufficient *satisfaction* for the sinnes of all men: As he became a *sacrifice for sinne*, he payed a price in his bloud, sufficient to *redeeme vs*, *Ephes. 1. 6.* He is the *Lambe of God*, that taketh away the sinnes of the world, *Ioh. 1. 1. Pet. 1. 18. 19. Ephes. 1. 10.*

2.

Secondly, that *God* is well pleased with this satisfaction made by *Christ* for our sinnes, which he declared by that voice from heauen, *Mat. 3. and 17. &c.* Yea, he hath set *Christ* foorth in the view of all men, as the *propitiation for their sinnes*, *Rom. 3. 25.* and hath sent vs the word of *reconciliation*, and beseebeth vs by the word, to be reconciled, *2. Cor. 5. 19.*

3.

Thirdly, that thou mayest attaine vnto this redemption by *Christ*, if thou wilt practise those things which are required of thee: and this thou mayest be assured of, both because *Christ*

is said to take away the finnes of the world, and because God offers this reconciliation in the Gospel to every creature, and exempts none; and because the Apostle saith, *If any man sinne*, he may haue an *Advocate with the Father*, even *Iesus Christ the righteous*; and besides, thou feelest the *Spirit of God knocking* at the doore of thy heart, and would come in, *Iohn 1. Marke 16. 1. Ioh. 2.*

When thou hast thus prepared thy selfe by these three resolutions, then if thou do these foure things following, thou mayest be sure to be cleerly rid of all danger that can any way befall thee for thy finnes past, though they were neuer so many or great.

The first rule concernes the examination of thy selfe, and it is this: Thou must make thee a Catalogue of all the sins thou canst discern by thy selfe, and be sure thou

If we do 4. things, we are rid of the danger of all sins past.

I.  
Make a Catalogue of thy sins.

thou do this seriously and effectually; and for this purpose retire thy selfe into some secret place, and set thy selfe in Gods presence; and then call to mind all the finnes thou canst remember by thy self particularly, write them downe as they come to thy mind; aske thy self this question: *What haue I done all the dayes of my life, which if I were now to die, would feare me if they were not forgiven?* Take the answer to this question, as thy finnes come to thy mind, till thou canst remember no more, so as thou couldst in the sinceritie of thy heart say, that thou dealest plainly before the Lord, and doest not hide any fault; and out of the liking thou hast to any sinne, doest not forbear to set it downe.

Trouble not thy head with the thought of any other thing, till this be done: and thou needst not care for *order* or *phrase* in setting it downe, but do it in such words

words as thou hast to vtter it in, and be sure to spare none of thy *speciall knowne sinnes*, but let the Lord see, *that thou art as willing to indite thy selfe for them in his presence, as thou art willing he should forgive them*. When thou hast in this maner taken a particular notice of thy sinnes, then looke vpon the Catalogue following, and examine thy selfe distinctly by it. For this Catalogue will be like a *Looking-glasse* from all parts of Gods Law, to shew thee thy offences. And so thou mayest obserue what faults thou couldst not find or remember by thy priuate examination, and withall see in what phrase or order to digest thy sins. Let not thy thoughts trouble thee, but chearfully endure this triall of thy selfe; and take heed thou do it not cursorily, but take time enough, and so thou mayest, if thou wilt onely take one of the Chapters, or two of them, as they lie

How our  
sins are in-  
numerable

lie in the *Catalogue*, and no more in a day, til thou come to the end of the *Catalogue*: neither needst thou to trouble thy selfe about such finnes as thou doest not cleerely see that thou art guiltie of, but take onely such as thou art most sure thou hast offended in. It is enough in the practise of Repentance, to take particular notice of knowne and apparent euils: a generall acknowledgement will serue for the rest. If thou thinke thy finnes be innumerable, and so cannot be gathered into a *Catalogue*, vnderstand, that the *acts of sinne* are innumerable, but *not the kindes of sinne*. There is no sinne, but it is condemned in the Scripture: and if there were as many finnes as there be lines in the Scripture, yet they might be numbred; and therefore that speech of *Dauid*, that his finnes were innumerable, must be vnderstood of the *acts of sinne*; for he might in one sin be

be guiltie of innumerable acts: as if it were a sinne in thought, it might be committed oftener then can be *by vs* numbred. But in repentance, it is enough to humble our selues for the seuerall *kindes* of sins we haue bene guiltie of, which will not be so many; but they may easily be numbred. The seuerall acts of the same sinne serue but as a generall aggrauation of the offence. Onely in this examination look to two things: The one, that thou beseech God by prayer, to shew thee the sins are most displeasing vnto him. The other is, that thou take heed thou leaue not out any speciall knowne sins; because else, those sinnes so spared, may buffet thee a long time after thou hast finished this course: and besides, they may get head and preuaile against thee in practise, if by this course they be not brought vnder.

Now that thou oughtest thus  
se-

Looke to  
2. things.

The proof.

seriously to examine and call to mind thy finnes, and that this is one of the things God requireth of thee to be distinctly done, these places of Scripture do evidently proue, and withall shew, that God doth take euen this beginning of thy repentance well, *Lamen. 3. 40. Psal. 4. 4. Ezech. 16. 43. 61. & 20. 43. & 36. 31. Ier. 8. 6. 1. Cor. 11. Gal. 6. 3. Iob. 11. 13.* While thou art doing this, thou shalt do well to do no other exercise of Religion at that time, but onely to attend this.

2  
Secondly,  
thou must  
confesse  
thy finnes  
particular-  
ly in the  
best words  
thou canst

Note.

The second thing that God requireth of thee distinctly to be done, is *the confession* of those sins thus gathered into the Catalogue; and for the performance of this dutie, set some time apart, and present thy selfe before the *Lord*: and if thy memory wil not carrie all the particulars of thy offence, take with thee the written enditement, and as *Hezekiah* did with his letter, spread thy Cata-



Catalogue before the Lord, and then take vnto thee words in the best maner thou canst, to iudge thyselfe for those offences. Let the Lord know, that it is thy hearts desire to *pleade guiltie* to each of those sins, and in speciall, vrge against thy selfe: those sins wherein thou hast more especially offended. Be not ouer carefull for words; the Lord requirereth thee but to do it in the best words thou canst; onely let thy words be the true voice of thy heart, and thou mayest be sure the Lord vnderstandeth the meaning of thy heart. Let no objection driue thee off from the practice hereof, but do it so, as thy owne conscience may witnessse with thee, that thou hast done it in the best maner thou canst. Now that this is a dutie necessarily required, these Scriptures plainly shew, *Hosb. 14. 3. 4. Prou. 28. 13. Leuit. 16. 21. & 26. 40. 41. Iob. 33. 27. 28. Psal. 32. 5. Ier.*

The proofs

*Ier.* 3. 12. 13. *Math.* 3. 6. *Acts* 19. 18. *Dan.* 9. *Neh.* 9. 2. *Rom.* 10. 10. 1. *Cor.* 11. 1. *Iob.* 1. 7. 9. This is the second ducie.

3.  
Thirdly,  
thou must  
seek godly  
sorrow, and  
not giue  
ouer, till  
thou feele  
thy heart  
melt with-  
in thee.

How it  
may be at-  
tained.

The third thing thou must labour for distinctly, is, to conceiue true *mourning* and *sorrow* for these finnes thus confessed. This is that *sacrifice* is so well pleasing to God, and this is eue-ry where in Scripture expressly required, and the promises fastned (diuers of them) vpon this condition, as these places manifestly shew, *Math.* 5. 5. *Iam* 4. 9. *Ioe* 2. 12. 13. *Zach.* 12. 12. *Isai.* 1. 16. *Psal.* 31. 17. *Isai.* 61. 1. 2. 3. *Ierem.* 50. 4. *Ier.* 31. 18, 19. Now that thou mayst attaine vnto softnesse of heart, I aduise thee to take this course: Resolue with thy selfe to set some time apart, at least once euery day for this businesse; and when thou doest stand before the Lord with thy former mournfull inditement, and while thou stuiest to indge-  
thy

thy selfe, and to keepe an assise  
vpon thy owne soule, beg of God  
to giue thee that *soft heart he*  
*promised*, *Ezech. 36 26.* beg it  
(I say) of God, but let thy prayers  
be without limitation for the  
time. If the Lord heare thee not  
the first time, yet pray for it the  
next time againe, and so the third  
day, and so still, till the Lord do  
heare thee, and make thee feelee  
thy heart to melt, and (if it may  
be) teares to trickle downe thy  
cheekes before the Lord; yea,  
put on this resolution, that thou  
wilt neuer stand before the Lord  
for any request while this course  
lasts, but thou wilt remember  
this petition, to beseech him to  
giue thee secret sorrow and sen-  
sible for thy sinnes. It may be,  
the Lord will heare thee *at the*  
*first*, or in the beginning, while  
thou art *preparing thy selfe to*  
*speake vnto him*, or while thou  
callest vpon him at the first or se-  
cond time; but yet if he do not,  
persist

persist thou, thy suite is iust; and importunitie will overcome the Lord: and *this very desire to sorrow being resolute, is a degree of true godly sorrow.* But yet, that thou maist be sure of it, giue not ouer, till the Lord heare the letter of thy desire, if it may be. And withall striue against the perplexities of *an vnquiet heart*; feare not, but at time of the day which thou setst apart for religious duties, be as earnest as thou canst, and when that is done, go chearfully about the works of thy calling. Hang not downe thy head like a bulrush, as if thou must do nothing else but sigh and bemoane thy selfe, and shew a troubled mind in all things: Euen the freer and readier thy mind is, the more fit thy heart will be for this or other holy employments.

And further know, that the vse of this Catalogue is not for ouer, nor do I require this special mourning all the dayes of thy life,

life, but in this case of first repentance, by which the body of sin may be removed. Therefore thou oughtest so long to vse the Catalogue of thy confessions of finnes, till thou feele in some measure this sorrow and melting of heart, which when thou hast attained, either sooner or later, then addresse thy selfe to the fourth rule.

The fourth rule concernes *the application of the Promises*, especially the promises of two sorts. First, such as shew that God hath giuen *Iesus Christ to make satisfaction* for the finnes of men: and then in speciall, such promises as shew, that through the merits of Christ, he that hath thus confessed and felt sorrow for his sin, shall be received to fauour. Now for this purpose, thou must get thee a distinct Catalogue of promises made to such as confesse their finnes with sorrow and mourning, and in them thou

C                      shalt

4.  
Fourthly, thou must then lay hold vpon the Promises distinctly.  
2. Sorts of promises.

How this may be done.

shalt see most plainly vnto how much riches and treasure this entrance vnto godlinesse hath brought thee. For the condition of the Promises being alreadie formed in thee by this grace of God, thou maist safely assure thy soule of so much fauour from God *in particular*, as is *expresly contained in those Promises*. Marke it, thou as yet dar'st not claime all the prerogatiues or good things contained in any Promises in Scripture, yet thou maist safely lay vp as treasure, so much as the Promises that concerne confession and godly sorrow do assure and estate vpon thee; and so thou shalt find that thou hast right *in Christ* alreadie for great and rich fauours, and maist shew Gods expresse word to warrant thy claime; as for example, God hath assured thee;

Note.

I.  
A taste of  
the particu-  
lar happi-

First, that thou shalt not be damned, thou maist rest vpon it, these be plaine Scriptures, 1. Cor.

II.

11.31.32. Iob 32. 27.28.

Secondly, that God will haue mercy vpon thee, and loue thee freely; and take away his anger from thee, Prou. 28.13. Ioel 2. 12.13. Hof. 14.3.4. Ierem. 31.18. 19.20.

Thirdly, that all thy finnes are forgiven thee, 1. Ioh. 1.7.9. Zach. 12.10. and so forward to the 2. verse of the 13. chapter.

Fourthly, that God is at peace, and reconciled, and that thou hast a free right vnto his word, and shalt find his presence in his word, Isaiah 57. 15. 16. 17. 18.

Fiftly, that God will now henceforth heale the nature of thy sinfulness Hosh. 14.3 4.

I do but instance in these few particulars; but I could wish thee to make thee a full Catalogue, and write out the words *verbatim*, and learne them without booke, or at least study them soundly to vnderstand them. And

nes of such  
as haue  
gone thus  
farre.

2.

3.

4.

5.

for thy ease I haue set downe the chiefe places of Scripture as they lie in order.

Leuit. 26. 41. 42. 44.

2.Kings 22. 19. 20.

Iob 33. 27. 28.

Pſal. 32. 5. and 51. 17.

Prou. 28. 13.

Iſaiah 57. 15. 16. 17. 18. and 61. 1. 2. 3.

Ierem. 31. 18. 19. 20.

Zach. 12. 10. and ſo forward to the ſecond verſe of Chap.

13.

Hoſh. 14. 3. 4. 5. 6.

Math. 5. 6.

1. Cor. 11. 31. 32.

Iam. 4. 9.

How theſe  
promiſes  
are to be  
vſed.

Now when thou haſt written out theſe Promiſes, and doſt vnderſtand the meaning of them, then carrie them into Gods preſence, as thou diddeſt the Catalogue of ſinnes, and now beſeech God, for Ieſus Chriſts ſake, to incline thy heart to belecue theſe promiſes of Grace; and to  
this



this end pray vnto God from time to time, till the Lord be pleased to let thee feele life in the Promises, or a cleere perswasion; and withall, beseech God by the Spirit of Promise from heauen, to seale vp thy interest herein; and if thou feele the ioyes of the holy Ghost fall vpon thee in any of these Promises, O happie man that euer thou wast borne to such a rich estate. I say the same of this sensible life in the promises, that I did before of godly sorrow. It may be, the Lord will heare thee at the first; if not, persist thou to beg this grace till thou obtainest it. Thou seest, forgiveness of all thy sins which thou hast confessed, is promised thee, vrge the Lord with most humble deprecation to heare thee for the pardon and forgiveness of them, for the mediation sake of Iesus Christ and his merits, that sits at his right hand, to make request for poore

sinners that seeke mercy. Now when thou hast felt the Promises to be any of them *spirit and a life to thee*, then hast thou done this most glorious exercise, and thou hast cause to praise God all the dayes of thy life, and what thou shouldest afterward do, the Treatises following will shew thee; but for thy more cleere satisfaction, I will answer a question.

*Quest.* Thou wilt say, I could take comfort in this course, having done these things, but that I doubt whether my confession or sorrow be right, or no. For I find, that wicked men in Scripture haue confessed their sinnes, and mourned too.

How wee  
may know  
whether  
our confession  
be  
right.

1.

*Ans.* Thou maist euidently trie thy confession and sorrow, by these signes of difference.

First, wicked men haue confessed their sinnes, and sorrowed, but both were *compelled*, whereas thine is voluntarily, and so a *free-will*

will offering.

Secondly, *Caine* and *Indas* confessed sinne, but it was *not all sorts of finnes*, but onely the capitall crimes knowne by them, by which they had shamed and vñdone themselves.

Thirdly, the sorrowes of wicked men were *more for the punishment*, then for the sinne; nor did they sorrow for *all sorts of finnes*, but for the finnes before described.

Fourthly, their confession and sorrowes were *not ioyned with an vnfeigned desire to forsake sinne*; whereas this is an infallible signe of true repentance, when a man can as heartily desire that he might neuer commit sinne, as heartily (I say) desire it, as he would that God should neuer impute it. When a man can say before the Lord, that there is no sinne, but he doth as vnfeignedly desire God to giue him strength to leaue it and forsake it, as he doth desire

C-4

that

2

3.

4.

Notethis  
well.

that God should forgive him, and not plague him for it: I say this is such a signe as was neuer found in a wicked man in any age of the world.

5.

Fifthly, the confession and sorrowes of the wicked were not ioyned with any perswasion of Gods goodnesse, or any constant desire to find mercy with God in *Iesus Christ*.

Thus haue I shewed thee the directions, which concerne this first and most weighty businesse that can concerne thee.

This direction con-  
cernes 3.  
sorts of  
men.

There are three sorts of men whom this direction concerns. First such as neuer repented. Secondly such as though they haue repented, yet haue not the comfort and assurance of their repentance, who by following these directions, may make all out of doubt. Thirdly, such as after calling fall into grosse sinnes: These haue need to recover themselves by the helpe of these di-

directions. The Catalogue following may serue for other vses, besides this of a mans practise in his repentance at his first conversion, or after Apostacie: For

Other vses  
of the Ca-  
talogue.

1. As in a small Map, a man may here see the sorts of sinne, and so may get knowledge quickly, what evils to auoide, which hitherto he hath not taken notice of.

2. It may serue before the Communion, for such as would make a generall suruey of their finnes, in discharge of that *examination* which the Apostle mentioneth, 1. Corinth. 11. For howfocuer this large Catalogue be not of necessitie requisite to that examination, yet vnto such as haue leisure and fitnesse, it is profitable for their more abundant satisfaction.

To conclude, if any man that reades these presents, and is guiltie to himselfe; that he hath hitherto taken no sound course a-

The misery  
of such as  
will not be  
advised to  
take a sound  
course a-  
bout their  
finnes.

bout their finnes, and yet will not be perswaded to practise these directions: Let him consider, that so long as his finnes be vnrepented on his part, and vnremitted on Gods part, the *pollution* of all the finnes he euer committed, still cleaves vnto him; so as he may iustly with the Leper cry, *Vncleane, vncleane*: yea all his finnes are *written*, as it were *with a pen of iron* in Gods booke of remembrance, and that he is a meere *stranger from all Gods promises*; and liues *without God*, and *without Christ in the world*, and that all he doth, euen his *best workes* are *abominable* to God, and that *seas of wrath* hang ouer his head, and *vnspcakable woe* will be to him in the *appearing of Iesus Christ*, if he preuent it not by sound and speedy repentance.

CHAP. III.

*The diuision of Sinnes, and the Catalogue of finnes against the whole Law.*

**A**Ll the finnes mentioned and condemned in the Bible, may be cast into foure ranks. For they are,

Either *finnes against the whole Law*, that is, such as may be committed against any of the Commandements.

1.

Or *finnes against the first table of the Law.*

2.

Or *finnes against the second table of the Law.*

3.

Or *finnes against the Gospell.*

4.

The first sort of finnes, are sins against the whole Law, and thus he sinneth that is conceived in sin, Psal. 51. 5.

The first sort of sin.

Originall sinne.

That allowes not the good he doth, Rom. 7. 15.

That doth the euill he hates, vers. 15.

That

That hath not goodnesse dwelling in him, ver. 18.

That doth not the good he would, ver. 19.

That hath euill present, when he would do good, vers. 21.

That hath a Law in his members, rebelling against the law of his mind, ver. 23.

Ignorance.

That hath not knowledge to do good, Ier. 4. 22. Hosea 4. 6. Isaiah 1. 3.

This is aggravated.

1. If thou refuse knowledge, and wilt not vnderstand, Iob 21. 14. Psal. 36. 4.

2. If thou walke not in the light, whilest thou hast the light, Ioh. 12.

3. If thou hate him that instructeth thee, Amos 3. 10.

4. If thou detaine the truth for the loue thou bearest to wickednesse, Rom. 1. 18.

5. That will not vnderstand, though the foundations of the earth be moued, Psal. 82. 5.

That



That hath present occasion to do good, and yet puts it off, though but till the morrow, Pro. 3.28.

Procrastination.

That seeketh his owne glorie, Prou. 25.27.

Vainglory.

That boasteth of a false gift, Prou. 25.14.

That praiseth himselfe, Prou. 27.2.

That is pure in his owne eyes, being not washed from his filthinesse, Prou. 30.12.

That causeth others to go astray, especially the righteous, Prou. 28.10.

That calls euill good, or good euill; or puts light for darknesse, or darknesse for light; or that puts bitter for sweete, or sweete for bitter, Isai. 3.20.

That changeth the ordinances, or addeth to Gods word, or diminisheth ought from it, Isai. 24.5. Deut. 4.2. Prou. 30.6.

That protects or defends others in sinne, Ier. 44.15.

That

Securitie.

That sits still, and is at rest in sinne, Zach. 1. 11. and considers not that God remembers his wickednesse, Hof. 7. 2. and is without feare of Gods iudgements, Prou. 28. 14. 1. Thessal. 5. 6. 7.

Incorrigi-  
blenesse.

That receiueth not correction, but proudly hardeneth his heart, and is wilfull in euill, Ier. 5. 23. Ezech. 7. 10. Heb. 3. 15. 16.

Carnall  
feares.

That feares reproach for well-doing, Isai. 51. 7. or feares the displeasure of God for breaking mans traditions, Math. 23. 2. 9. or in things indifferēt, makes conscience of sin, where there is no sinne, Rom. 14.

Hypocrisie

That doth his werke to be seene of men, Math. 6. and 23.

That hath the forme of godlinesse, but denieth the power of it, 2. Tim. 3. 5.

Seifeloue.

That is a louer of himselfe, 2. Tim. 3. 3.

Luke-  
warmnesse

That is neither hote nor cold, Reu. 3. 15.

That

That doth not good with a ioyfull heart, Deut 28.47.

Vncheer-  
fulnesse.

That esteemes the way of the multitude, Exod. 22.2.

That is not circumspect, but foolish and rash, and rusheth vpon things without knowledge or counsell, or consideration of opportunities, circumstances, meanes, or end, Ephes. 5.15. Pro. 15.22. Ier. 8.6.

Inconfide-  
ration.

That is childish or vncon-  
stant, Ephes. 4.14. as he is,

Inconstan-  
cie.

1. That is carried about with euery wind of doctrine.

2. That hath a diuided heart, Hos 10.2.

3. That is mutable in his affe-  
ction to godlinesse, Gal. 4.

4. That falleth away from the truth, or goeth backe, Ier. 15.6. Hos. 6.4. Isai. 1.4.

Hitherto of the sinnes against the whole Law.

## CHAP. IIII.

*The diuision of the sinnes against  
the first Table: and the sorts  
of sinnes against Gods  
nature.*

**T**He sinnes against God, forbidden in the first Table of the Law, are of foure sorts.

1. Some against his nature.
2. Some against the meanes of his worship.
3. Some against the manner of his worship.
4. Some against the time of his worship.

For the first, the sinnes against the nature of God, are of two sorts.

1. Some more vnusuall and personall.
2. Some more vsuall and naturall.

The more vnusuall sinnes are such, as are not found amongst Christians,

Christians, except it be in such persons onely, as are most monstrously visible, such as are,

1. *Blasphemie*, to reproach God.

2. *Idolatrie*, to worship the creature.

3. *Witchcraft*, or the seruice of the Diuell.

4. *Atheisme*, to defend there is no God, or to desire constantly there were no God.

5. That matchlesse *Pride*, for a man to say, he is God, or to exalt himselfe aboue all that is called God.

6. *Heretic*, to hold, after conuiction, errors against the foundation of Religion.

7. The inward hatred and loathing of God. It shall suffice to haue thus touched these sins.

The more vsuall sins, and such as are found in the most men by nature, are such as these.

That natuall *Atheisme*, of which he is guiltie,

1.  
Naturall  
Atheisme.

1. That

1. That customarily spends his time without God in the world, Ephes. 2. 12.

2. That conceives Atheisticall thoughts; and of such thoughts he is guiltie,

3. That hath inward reasonings, whether there be a God, to which his heart inclineth, Psal. 14. 1.

That saith or thinketh, God will neither do good nor euill, or that he neither seeth or regardeth, Isai. 29. 15. 16. Zeph. 1. 12. Ezech. 9. 9. Iob 22. 13.

That saith or thinketh, there is no profite in seruing the Almighty, Iob 21. 14. & 22. 17.

That in affliction saith or thinketh, it is impossible to be deliuered, 2. King. 7. 2.

That hath inward boylings about such things as God sheweth not the reason of, Iob 33. 13.

That conceives rebellious thoughts about the decrees or prouidence of God, Rom. 9.

Thus

Thus of naturall *Arheisme*.

The second sinne is *Epicurisme*,  
which is shewed,

2.  
Epicurism.

By fulnesse of bread and idleness, Ezech. 16.49. Phil. 3.18.

By liuing in pleasure, Eccclus. 11.9. Iames 5.5.

By vanitie and strangenesse of apparell, Isai. 3. Zeph. 1.

3.  
Defects.

The third sinne, is the defect of those graces, by which we should cleaue vnto God; and that also when we want that life of them should be in vs; such are the defects of the warmth of the knowledge, loue, and feare of God, and of our ioying and trusting in God, Psal. 36.1. Zeph. 3.2. Prou. 30.1.2. Rom. 7. These defects are the worse, by reason of our impotencie and extreme indisposition to seeke to mend those things. And therefore it is an aggrauation of any of these defects, that men do not stirre vp themselves to take hold of God, Isa.

64.7.

Fourthly,

4.  
Misplacing  
of our af-  
fections.

Fourthly, the misplacing of our affections, in setting them vpon earthly things, employing our confidence, feare, ioy, or loue vpon the world, and the things thereof, whereby our hearts are any way alienated from God, Ier. 17. 5. Isai. 51. 7. 1. Ioh. 2. 15. Math. 6.

5.  
4. Sorts of  
pride.

Fiftly, *Pride*: and there is a foure-fold pride,

1. *Arrogancie*, shewed

By high lookes, or indignation of spirit, Isai. 10. 12. and 16. 6.

By fearlesnesse of a fall in prosperitie, and that boasting hopefulness in a broken estate, Pſal. 30. 6. Isai. 9. 10. Obad. 3.

2. The pride of life, which hath in it the secret lifting vp of the heart, and glorying in friends, money, meanes, houses, riches, beautie, or the like, 1. Iohn 2. 17. 2. King. 20. 3. with 2. Chron. 32. 25.

3. The pride of gifts, exprest,

By



By great thoughts of our  
selues, being wise in our selues,  
Rom.12.16.

By fietting with enuie at the  
gifts and respects of others,  
Num.12.2,8,9.

By being ouer-confident of  
our owne innocencie, Iob 34.  
5,6.

By desire to pric into the se-  
cret things of God, being not  
content with things reuealed,  
Deut.29.vlt. Rom.12.3.

4. Pride in sinning, and so  
he is guiltie,

That dares commit great euils  
against his knowledge.

That seemes wise in maintai-  
ning sinne, Prou.3.7. Psal. 52.7.

That hardens his heart against  
repentance, 1. Sam. 15. 22, 23.  
Numb. 15. 30, 31. Ierem. 16. 12.  
Iob 34. 37.

That finnes with affectation,  
that glories in it, as he that takes  
a pride in drunkenesse, Isai. 28.  
1, 3.

That

6.  
How many  
wayes men  
sin against  
Gods mer-  
cie.

That frets because he is crost  
in sinne, Prou. 19. 3. And thus of  
Pride.

The sixt sinne is the neglect  
of Gods mercie: and this is the  
more grieuous offence, because  
mercie is the most eminent attri-  
bute of God. For the sins of this  
kind, worlds of men are damned  
in hell, Ioh. 3. 19.

And against Gods mercie he  
offends,

That askes wherein God hath  
loued him Mal. 1. 2.

That abuseth Gods blessings,  
Hos. 10. 1. & 11. 3, 4.

That obserues not the mercie  
of God in his prouidence, Hos.  
2. 8.

That in aduersitie saith, God  
cares not for him, or hath passed  
ouer his iudgements, or hath for-  
saken him, Isai. 40. 28. and 49.  
14.

That enquireth not after God,  
Zeph. 1. 6.

That beleecues not Gods pro-  
mises,

mises, through neglect or despaire.

That blesteth his heart against Gods threatnings, Deut. 29. 19.

That forsakes his owne mercie, by trusting to lying vanities, Ionah 2. 8.

That scoffes at the signes of Gods mercie, Isai. 7. 12. 13.

That sacrificeth to his owne net, ascribing the praise to himselfe, Hab. 1. 16.

That seekes not to God in his distresse, 2. Chron. 16. 12.

That sayes, God cannot deliver, 2. King. 6. 33. and 7. 2.

That answers not when God calls, Isai. 50. 2.

That limits God, Psal. 78.

That hath a spirit of bitterness through discontent, Hose. 12. 14.

That dishonours God by his euill life, Rom. 2. 24.

Thus of the sins against Gods mercie.

The seuenth sinne is resorting  
to

to witches, Isai. 8. 19, 20. Leuit. 20. 6. Deut. 18. 4.

8. Eightly, he offends, that disregards Gods workes, Isai. 5. 12.

9. Ninthly, that lies against God, hauing professed to haue God to be his God, Isai. 19. 13. And so he doth,

That opposeth the truth, and obiects against it.

That performes not what he promised in his sicknesse, or aduersitie, or at the Sacraments.

That falls away from the truth.

10.  
Offences  
against the  
feare of  
God.

Tenthly, that feares not God, or not in a right maner: and so he sinneth,

That feares God onely for reward, Iob 1. 9.

That feareth God onely because of punishment, Hos. 3. 5.

That is not afraid of Gods presence, or threatnings, Psal. 36. 1, 2. Isai. 66. 1. Ierem. 6. 10.

That

That comforts not men in misery, Iob 6. 14.

That meddles with changers, or the seditious, Prou. 24. 21.

That in matter of sinne is wise in his owne eyes, and will not depart from iniquitie, Prou. 3. 7.

That sinnes, because God doth forbear to punish, Eccles. 8. 13. Psal. 50. 19.

That feares the signes of heauen, Ierem. 10. 2.

That finds any hardnesse of heart against Gods feare, Isaiah 63. 17.

Thus of the sinnes against the feare of God.

Eleuenthly, that trusts not in God, and so he offends,

That asketh not counsell of God Isaiah 31. 1. & 30. 1. 2. but vseth carnall helps.

That saith, there is no hope, Ierem. 2. 23.

That trusts in man, and makes flesh his arme, Ier. 17. 5.

That puts his confidence in his  
D wealth,

II.  
Offences  
against the  
trust in  
God.

wealth, Prou. 10. 15. Iob 31. 24.

That leanes to his owne vnderstanding, Prou. 3. 5.

That drawes not neare vnto God in aduersitie, Zeph. 3. 2.

That impatiently desireth death, Iob 7. 15.

Thus of the sins against trust in God.

12.

Twelfthly, that neglects communion with the godly: he hath not God for his God, that is not ioyned to Gods people: and this is aggrauated against him,

That in contempt of godlinesse, goeth in the companie of the wicked Iob 34. 8, 9.

That reproacheth Gods people, Psal. 74. 10, 18. Isaiah 57. 3, 4.

That accounts the godly as signes and wonders, Isaiah 8. 18.

That reioyceth in their disgraces, Ezech. 25. 6.

That forsakes their fellowship, either through carelesnesse and Apostacie, Hebr. 10. 25. or through schisme, Isaiah 95. 2, 5.

That

That for malice persecutes them, or casts them out of the Church, *Isaiah 66. 5.*

And thus of the sinnes against the nature of God.

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CHAP. V.

*Shewing how men offend against  
the meanes of Gods  
worship.*

**T**He sins against the meanes of Gods worship follow, and these are of three sorts.

1. Not worshipping.
2. Will-worshipping.
3. Idoll-worshipping.

For the first, he offends in generall,

That worships not God, *Zach. 14. 17.*

1. Not worshipping.

That calls not vpon the name of the Lord, *Psal. 14. 4. Isaiah 64. 7.*

That comes not to the Church, *2. Chron. 29. 6, 7.*

D 2

That

That prayes not in his family,  
Ier. 10. 25.

That receiueth not the Preachers of the Gospell, Matth. 10. 14.

The ag-  
grauations

The aggrauations are, when a man is so far from worshipping aright,

That he offers the blind and the lame for the maintenance of Gods seruice, Mal. 1. 8, 14.

That he deuoures things sanctified, that should be employed for the furtherance of Gods seruice, Prou. 20. 25.

That forbids Gods faithfull Ministers to preach in the name of Christ, Acts 4. 1. Thes. 2. 16.

That dissuades men from Gods worship, vpon pretence, that it is either polluted, Malac. 1. 7, 12, 13. or vaine, Mal. 3. 15.

That is wayward, or neuer pleased with all, or any part of Gods worship, or the meanes thereof, Matth. 11. 1.

Thus of sinnes of irreligiousnesse,



nesse, or not worshipping,  
*Will-worship* followes, and so  
 he offends,

2. Will-  
 worship-  
 ping.

1. That deuiseeth any thing of  
 himselfe, to the intent to serue  
 God by it, Num. 15. 38, 39.

2. That serueth God for cus-  
 tome, or after the old manner,  
 making the example of Fathers,  
 or forefathers the rule of his ser-  
 uice, 2. King. 17. 34. Ierem. 9. 13,  
 14. Amos 2. 4. 1. Pet. 1. 18.

3. That feares God after the  
 precepts of men, Esay 29. 13.

4. That being not a Minister,  
 doth the worke of a Minister,  
 vpon pretence of necessity or de-  
 uotion, 2. Chron. 26. 16.

5. That vrgeth the lesse things  
 of the Law, and neglects the  
 greater, Math. 23. 23.

The aggrauations are,

The ag-  
 grauations

To vrge mens traditions with  
 opinion of necessitie, and with  
 neglect of Gods Law, Matth. 15.  
 2, 3, 9.

To desire to be taught vaine

D 3 things,

things, *Isaiah 30. 9, 10. 11.*

To borrow rites and obseruations from the professed enemies of God, to adde them as parts of Gods worship. *2. Kings 17. 34 Deut. 12. 4. 13. Ezech. 11. 12.*

3. Idoll-worshiping.

Idoll-worship followes, and so men offend either 1. inwardly, or 2. outwardly.

Inwardly he offends, that conceiues of God in the likenesse of any thing created, and manifests his offence, if he direct his worship to that likenesse. *Comman. 2. Acts 17. 19. 1. Ioh. 2. 23.*

Outwardly he offends,

That makes an image to resemble God by it, *Deut. 4. 12, 15. Esay 40. 18.*

That useth any gesture of loue and reuerence vnto such images, by whomsoever made, *Hos. 13. 2.*

That mentions the names of Idols, either by way of swearing, or Apologie, *Exodus 23. 13.*

That is present at the idolatrous feasts,

feasts, and therefore he much more offends that is present at the seruice of the Idoll; 1. Cor. 10. 21, 22. Exod. 34. 15. Psalme 116. 8.

That worshippeth the Image, or God in the Image, Comman-  
dement 2. Exod. 32. Hosh. 2. 16.

Thus of the sinnes against the  
meanes of Gods worship.

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CHAP. VI.

*Shewing how many wayes men sin  
against the holy manner of  
Gods worship.*

**T**He sinnes against the man-  
ner of Gods worship fol-  
low.

And because it were tedious  
to reckon vp the seuerall sinnes  
against each part of Gods wor-  
ship, because in diuers things the  
same offences may be commit-  
ted against any one of the parts  
of Gods seruice: Therefore I

Sins in any  
part of  
Gods wor-  
ship.

will briefly touch the generall waies of offending in the manner of any worship of God, and then more specially reckon the sins against those parts of Gods worship, that are most vsuall and ordinary:

It is an offence in any seruice due to God, to serue him

Hypocritically; in shew and not in deed, *Isaiah 29.13.*

Without repentance: to bring the loue of any sinne to any part of his seruice, *Esay 1.*

Without delight and willingnesse, *Iosh. 24.15.*

Without constancie: to serue him, but by fits, *Hosea 6.*

Without consideration, or reuerence, *Eccl. 5.*

Thus in generall.

In particular,

I.  
Sinnes in  
hearing.

1. He offends in hearing the Word,

That is vnteachable, *Esay 28. 9, 10, 11.*

That hath Idols in his heart through

through lust, or malice, or couetousnesse, Ezechiel 14. 7. James 1. 18.

That heares without attention, and comes for customes sake, Eccl 5. 1. Ezech. 33. 31. 32.

That is not a doer of the word, Matth. 7 26.

2. He offends in Prayer,

That prayes not at all times, or with perseuerance in prayer, Iob 27. 10. Luke 18. 1.

That prayes without vnderstanding, or power of the Spirit, 1. Cor. 14. 15.

That delights not in the Almighty, Iob 32. 26.

That regards wickednesse in his heart, Psal. 66. 18. Pro. 21. 27. Isaiah 1. 15, 16.

That doubts and wauers, or is discontented vpon false surmises, that God heareth him not, Iam. 1. 5, 6. Mal. 2. 13.

3. He offends in the Sacrament of the Lords Supper,

That discernes not the Lords  
D 5 body,

2.

Sinnes in  
prayer.

3.

Sinnes a-  
bout the  
Sacrament  
of the  
Lords Sup-  
per.

body, 1. Cor. 11.

That examines not himselfe before he eates of that bread, & drinckes of that cup, refusing to iudge himselfe for knowne offences, 1. Cor. 11.

That beleeueth not the operation of God, Col. 3. 12.

That reconciles not himselfe to such as he hath offended by trespassing against them, Mat. 5.

That despiseth the Church & people of God, 1. Cor. 11.

4.  
About  
swearing.

4. He offends in swearing.

That sweares by that which is no God, Ierem. 5.

That sweares in common talke, and feares not an oath, Ieremie 23. 10. Mat. 5. 34. Eccles. 9. 2.

That sweares falsely, Zach. 5. 2.

That loues false oathes, Zach. 8. 17.

CHAP. VII.

*Which shewes how men offend in  
breaking the Sabbath.*

**H**itherto of the sins against  
the meanes and manner of  
Gods worship; the time of Gods  
worship followes, which is prin-  
cipally the Sabbath.

Now sinnes against the Sab-  
bath are either more secretly, or  
more openly.

More secretly he offends,

That remembers not the Sab-  
bath day before it come, to vn-  
load his heart of worldly cares  
and businesse, Com. 4.

That longs to haue the Sab-  
bath over-past, Amos 8. 5.

That spends the day in idle-  
nesse.

That flourisheth not accor-  
ding to the blessings of God, in  
respect of the meanes on the  
Sabbath day, Psal. 92. the title,  
with verse 13, 14.

More se-  
cret offen-  
ces against  
the Sab-  
bath,

That

That honours not the Sabbath with delight to do Gods worke on that day, Esay 58.13.

That is vnwilling to be informed concerning the authoritie and service of the Sabbath. This is to hide his eyes from the Sabbath, as the phrase is, Ezech. 22.26.

The open breaches.

More openly he offends,

That omits publike or priuate duties, or comes in too late, or goes out too soone, Ezech. 46.10. Psal. 92. the title with verse 2. Leuit. 13.3.

That doth any manner of worke on that day, Exod. 20.10. 11. & 31.15.

And thus he offends,

That sels wares, Nehe. 10.31. & 13.15.20.

That carries burthens, Nehe. 13.15.19. Iere. 17.20.

That trauels abroad, Exodus 16.24.

Yea, he offends,

That works in haruest on that day,



day, Exod. 34. 22. Nehem. 13. 15.

That workes, vpon pretence it is a light worke, Exodus 16. 27, 28. and 35. 2, 3. Num. 15. 32. Math. 12. 1. &c.

That employes his cattell or seruants, though he worke not himselfe, Exod. 23. 12.

That findes his pleasures, that is, that vseth recreations, Isaiah 58. 13.

That speakes his owne words, Isai. 58. 13.

That hauing power, reformes not the abuses of others against the Sabbath, Nehem. 13. Jer. 17.

The aggrauation is, to do any of these things presumptuously.

Note.

## CHAP. VIII.

*The division of the sinnes against the  
second Table; and how men offend  
in the Family, Church, or  
Common-wealth.*

**H**itherto of sinnes against  
God.

The sinnes against man, are to  
be considered, either more spe-  
cially, or more generally.

More specially we offend a-  
gainst others, in respect of that  
relation wherein we stand as su-  
perious or inferious to them;  
and so men offend,

The sins.

1. In the Family.
2. In the Common-Wealth.
3. In the Church.

In the Family,

1.  
Of wines.

1. The wife offends,  
That is not subiect to her hus-  
band, or not in euery thing, Eph.  
5. 22, 24. Hos. 1. 12.

That is wastfull, Prou. 14. 1.

That

That is froward, Prou. 21. 9,  
19.

That is idle, Prou. 31.

2. The husband offends,  
That loues not his wife, Eph.

2.  
Of hus-  
bands.

5. 25.

That dwels not with her as a  
man of knowledge, 1. Pet. 3. 7.

3. The child offends,

That disobeyes his parents,  
Rom. 1. 30. Tit. 1. 6. Ephes. 6. 1.

3.  
Of childre.

That vseth any vnreuerent be-  
hauour, or any way sets light by  
them, Commandement 5. Ezek.  
22. 7.

That receiueth not rebuke or  
correction with submission and  
reuerence, Prou. 13. 1. Hebr.  
12. 9.

That relieues not his parents  
in their wants, Math. 15. 5.

The aggrauations are,

To despise their instructions,  
Prou. 15. 5.

The ag-  
grauations

To discover their infirmities,  
Gen. 9. 22.

To despise their persons, ei-  
ther

ther for deformitie or infirmitie,  
Prou.25.22.

To shame them, or grieue  
them, Prou.28.7.and 27.11. and  
10.1.

To mocke them Prou.30.17.

To curse them, Prou.20.20.  
and 31.11. Exod.21.17.

To smite them, Exod.21.15.

To waste their estates, or chase  
them away from him, Prou.19.  
26.

4.  
Of parents

4. The parents offend,  
In generall, that bring not vp  
their children in nurture and in-  
struction of the Lord Ephes.6.4.

In particular,

That restraine not sin in them,  
1.Sam.3.13.

That correct them not, but  
leauē them to themselves, Prou.  
22.15. and 23.13. and 29.15.

That prouoke them to wrath  
by immoderate correction, or  
rebuke, or intemperate speeches,  
Ephes.6.4.

That prouide not for them in  
their

their callings, or outward estates, or mariage, 1. Tim. 5. 8.

5. Seruants offend,

That are idle and slothfull.

That obey disorderly, as

Without reuerence and feare.

Without singlenesse of heart, not as vnto Christ.

With eye-seruice, as men-pleasers.

Grudgingly, and not from the heart, Ephes. 6. 5, 6, 7, 8.

That are vnfaithfull, and shew it, either by purloyning, Tit. 2. 10. or by carelesnesse, when they are such as cannot be trusted in any businesse, Prou. 13. 17.

The aggrauations are,

To answer againe, Tit. 2. 9: or out of contempt or sullenesse, not to answer, Prou. 29. 19. Iob 19. 16.

To runne away, Philem.

Through pride and folly to seeke to rule, Prou. 19. 20. and 30. 22.

6. Maisters offend,

That

5.  
Of seruants.

The ag-  
grauations

6.  
Of masters

That entertaine wicked seruants, Psal. 101.

That gouerne their family negligently, 1. Tim. 1. 4.

That with-hold what is iust and equall, in diet, wages, encouragement. &c. Col. 4. 1. 1am. 5. 4.

That vse indiscreete and immoderate threatning, Ephes. 6. 9. Thus of the offences in the Family.

In the Common-wealth.

1.  
Of subiects

1. Subiects offend,

That speake euill of their rulers, Exod. 21. 28. Eccles. 10. vlt.

That are disobedient to them, Rom. 13.

That pay not tribute nor custome, Rom. 13.

That rebell, or are seditious, 1. Tim. 3.

2.  
Of Magistrates.

2. Magistrates offend,

That oppresse the people by exactions, or otherwise, Pro. 28. 15. Ezech. 45. 9.

That make vniust lawes, or execute not iust lawes, Esay 10. 1. Ier.

Ier. 5. 1. Mic. 2. 9.

That are vnrighteous in iudgement, either by briberie, or lenitie, or rigour, or couetousnesse, or wresting the law, Leuit. 19.

15.

In the Church,

1. The people offend,

That pay not their tithes or contributions, Mal. 1. 1. Cor. 9. Gal. 6.

That subiect not themselues, but disobey them that haue the ouersight of them, Heb. 13. 17.

2. The Ministers offend,

That preach not, or not constantly: but more of their sinnes afterwards amongst the sinnes against the soules of men.

1.  
Of hearers

2.  
Of Mini-  
sters.

## CHAP. IX.

*Of the sinnes against mans person.*

**T**HUS of the sins against man, considered more specially.

More

More generally, man sinnes  
against man,

Either with consent of his  
will: or without consent.

The sinnes with consent, are,  
Either against the person of  
man:

Or the puritie of man:

Or the possessions and state of  
man.

Or the name and praise of  
man.

The sinnes against the persons  
of men, are,

Either against the whole per-  
son:

Or against their soules:

Or against their bodies.

The sinnes against the persons  
of men, generally considered, are

Either by omission:

Or by commission.

**I.**  
By omission

**I.** By omission he offends,  
That pities not the afflicted,  
Iob 6. 14.

That relieues not the afflicted,  
1. Ioh. 3. 17. Math. 25. Iob 31. 19.

That



That is implacable, and will not forgiue, Rom. 1. 29. Iames 2.

13.

The aggrauations are,  
To professe to take no charge  
of his brother, Gen. 4. 9.

To stop his eares at the crie of  
the poore, Prou. 21. 23.

To estrange our selues from  
the very seruants of God in their  
miserie, Psal. 38. 11.

2. By commission, men sinne,  
either outwardly, or inwardly.

Inwardly he offends,

1. That enuies his neighbour,  
Gal. 1. 20. either

For his wealth, Genes. 26. 14.

For his respect with others,  
Gen. 37. 11.

For his gifts, Num. 11. 27, 28.  
1. Cor. 3. 3.

The aggrauations are,  
So to enuie others, as to desire  
their restraint, Num. 11.

To enuie the very wicked, es-  
pecially so, as to desire to par-  
take of their delights, Pro. 24. 1.

2. That

The ag-  
grauations

2.  
By com-  
mission.

1.  
Enuie.

2.  
Anger.

2. That is angrie vnaduisedly,  
Math. 5.

The aggrauations.

To be hastie to anger, Eccclus.  
7.9. Prou. 14. 17, 29.

To continue long in anger,  
Amos 1. 11.

To rage and be confident  
without feare or care, Prou. 14.  
16.

To be incensed against the  
seruants of God, and strue with  
them, Esay 41. 11.

To make friendship with the  
angrie man, Prou. 22. 24. 25.

3.  
Hatred.

3. That hates and is malicious;  
which sin is not auoided, though  
the person thou hatest,

Be poore, Iam. 2. 6.

Be infirme; and haue many  
weaknesses, Math. 18. 10.

Yea, though they sinne, Leuit.  
19. 17, 18.

The aggrauations are,

To increase in anger and ha-  
tred vpon euery occasion, Gen.  
37. 8. Ezek. 25. 15.

To

To wish a curse to others, Iob  
31.30.

To reioyce at their destruction,  
Prou. 24.17. Iob 31.29.

To recompence euill, Prou.  
24.29.

Not to be satisfied with the  
trouble of those whom he per-  
suetb, Iob 19.22.

That hates righteous men, and  
shewes it,

By wishing their euill, Psalme  
40.14.

By reioycing at their hurt, Psal.  
35.26.

By gathering sinfull surmises  
into his heart when he comes a-  
mongst them, and then telling  
them when he comes abroad,  
Psal 41.6.

By iudging vncharitably of  
their afflictions, Psal 41.8.

Especially, that hates them for  
this reason, because their wo. kes  
are better then his, 1. Iohn 3.12.  
and 2.11.

4. That vexeth himselfe with  
worldly

4.  
Worldly  
orrow.

worldly sorrow, and causes of distractions, Prou. 17. 22. 2. Cor. 7. 10. and vseth crying, Ephes. 4. 31.

The aggrauations are,  
To refuse comfort, Psal. 17. 7.  
To wish his owne death,  
Num. 14. 2. Job 3. Ionah.

Thus of the sinnes internall.

Sins external.

The externall sinnes, are,  
Either in gesture,  
Or in words:  
Or in workes.

1.  
In gesture

1. In gesture, men offend, by shaking of the head, sharpening of the eyes, casting downe of the countenance, putting out of the finger, gnashing of the teeth, Job 16. 4, 9. Esay 58. Psal. 35. 19. and 37. 11. and 12. 5. Gen. 4.

2.  
In words.

2 In words he offends, that speakes euill of any man, Tit. 3. 2. Mat. 5: whether it be

By censuring, Rom. 14. 10. Iam. 4. 11. Gal. 5. 15.

Or by reuiling or reproching, Math. 5.

Or

Or by any kind of piercing bitter words, Prou. 12.8.

Yea it is an offence, to render reuiling for reuiling, 1. Pet. 3.9.

To whisper euill of others, though neuer so secretly, Psalme 41.7.

To wrest the words of others for euill, Psal. 56.1.

The aggrauations are,

The ag-  
grauations

1. To speake euill of dignitie, Iude 8.

2. To reproach Gods seruants, this is blasphemie, Colos. 3. 8. and it is worse when men teare their names, Psal. 35. 15. and it is increased when men reuile Gods Ministers, 1. Cor. 4. 3. 2. Kings 2. 22.

3. To curse the deafe, or put a stumbling block before the blind, Leuit. 19. 14.

4. To deride men in miserie, Iob 3. 1.

5. To take a pleasure in brawling and contention, Iames 4. 1. Psal. 52. 4.

E

6. To

6. To haue a mouth full of cursing and bitternesse, Rom. 3. 14. James 3. 9. and an habit of frowardnesse and peruersnesse of lips, Prou. 4. 24. and an vnruely tongue that cannot be tamed, James 3. 8.

7. To boast of his mischief herein, Psal. 52. 1.

8. To complaine of his neighbour in all places, and to be giuen to it, Iam. 5. 9.

Thus he offends in words.

3. In works.

3. In works he offends,

1. In generall, that praetiseth any way the hurt of the persons of others, either by fraud or violence.

The aggrauations of hurtfull practises are,

1. To adde affliction to the afflicted, Psal. 96. 26.

2. To deale vnfaithfully with our friend, and to betray him, Psal. 41. 9.

3. To practise against the righteous, or any way to trouble them,

them, Psalme 37. 12, 14. 2. Thes. 1. 6. and this receiveth increase of aggrauation:

If thou practise against them because they follow goodnesse, Psal. 38. 19.

If thou wrong them, when thou hast receiued good from them: Psal. 38. 20. and the worse; if thou do it daily, Psal. 56. 1.

If thou marke their steps, waiting for occasion to bring euill vpon them, Psal. 38. 12. & 56. 6.

If thou set on others to hurt them, out of delight, and with ioy, Ezech. 36. 5.

If through dissimulation thou priuily betray them, Galat. 2. 4.

If thou abuse them when they are dead, Psal. 72. 9.

2. In particular.

That is contentious, Rom. 13.

13.

The aggrauations are,

Through contention to be scandalous, Gen. 13. 7. 1. Cor. 6. 1, 4.

Sinnes a-  
gainst the  
body.

To sow discord, Prou. 6. 14.

To fall at strife without consideration, especially to bring others in trouble too, Pro. 17. 14. & 20. 3. & 26. 17. & 19. 19.

To oppresse the fatherlesse in suites, Iob 31. 21.

Thus of sinnes against the whole person.

Sinnes against the body follow, and so men offend,

1. By fighting, and so he offends that any way woundeth or blemisheth another, Exod. 21. 24. Leuit. 24. 19. Exod. 2. 13, 14. Whether he smite in scorne or in fury, 1. King. 22. 24. Especially, that hurts a woman with child, Exod. 21. 22.

2. By murther, and so he offends that takes away the life of another willingly.

The aggrauations of murther are,

To kill father or mother, 1. Timothie 1. 9.

To kill ones children, 2. Kings 3. 27.



3.27. though it were done for sacrifice.

To kill Gods seruants, Hebr.

11.37. Reuel. 16.6.

To kill himselfe.

Thus of offences against the body.

The sinnes against the soule follow.

Sinnes against the soule.

Against the soule offend,

1. Ministers, and so he that is ignorant and cannot teach and warne the people of their sinnes, Isaiah 56. 10. Ezech. 31.

That is prophane in his disposition and life, Iere. 23. 14, 11.

That runnes before he be sent, Ier. 23. 21.

That is negligent in his calling, and vseth not his gifts, 1. Tim. 4. 14.

That teacheth false doctrine, and prophecith in *Baal*, Ier. 23.

13.

That preacheth peace to wicked men, and strengthneth them in their euill courses, Ezech. 13.

18.22. Iere. 23, 14, 15, 17.

That teacheth vnprofitably,  
doating about vaine questions,  
and strife of words, vsing railing  
or old wiues fables, and pro-  
phane conceits, &c. or the like  
vnprofitable matter. 1. Tim. 3.4,  
7. & 4.7. & 6.4.

That in his teaching disgraceth  
and reuileth the godly, Ezech.  
13.22. Phil. 3.2.

2. The people, who may be  
guiltie of murdering either o-  
thers or themselves.

Others, and so he offends,

That suffereth his brother to  
sinne, and doth not reproc him,  
Leuit. 9.17.

That giueth offence, and is a  
stumbling block to the weake,  
Rom. 14.13. 1. Cor. 12. Matth.  
18. 6.

That instructs not others when  
he may and ought.

That maketh or partaketh in  
any Schisme in the Church,  
1. Cor. 10.11, 12.

2. Our

2. Our selues, and so he offends,

That neglects Vision, or the meanes of knowledge, and grace, Hosh. 4. 6.

That is subiect to no settled Ministerie, but hath itching eares, and seekes a heape of Teachers, 2. Tim. 4. 3.

That is wilfull in impenitencie, Ezech. 18.

That forsakes the fellowship of the Saints, Hebr. 10. 25.

That refuseth admonition, 2. Chron. 16. 10. Prou. 29. 1.

That resisteth the truth, 2. Tim. 3. 8.

Thus of sins against the persons of men.

## CHAP. X.

*Shewing the sinnes against  
Ch. stie.*

**T**He sinnes against the purity of men follow, and are

either more grosse and vnusuall,  
and against the light of nature,  
or else more usuall.

The grosse offences are,

1. Buggery, Exod. 22. 19.

2. Sodomitry, Rom. 1. 27.  
1. Tim. 1. 9.

3. Incest, Leuit. 18.

4. Poligamy, Mal. 2. 15.

5. The vnnaturall filthinesse of  
women one with another, Rom.  
1. 26.

6. Selfe-pollution, or the  
transgression of *Onan*, Gen. 38.  
9.

7. The sinnes about diuorce,  
so he offends,

That puts away his wife, and  
not for fornication, Matth. 5. 32.

That marrieth her that is vn-  
iustly diuorced.

That marrieth himselfe a-  
gaine, after he hath vniustly put  
away his wife, Math. 19. 9.

8. Fornication, Ephes. 5. 3.

9. Whoredome or adultery,  
1 Cor. 6. 9. Iude 15.

The

The aggrauations of whoredome are,

1. To force any to it, 2. Sam.

13. 14.

2. That a man and his Father should go in to a maide, Amos

2. 7.

3. To condemne it in others, and yet commit it himselfe, Romans 2. 22.

4. To entice others, Gen. 39.

7. Prou. 2. 14.

10. To marrie the daughter of a strange god, Mal. 2. 11. Nehemiah. 13. 27. 2. Cor. 6. 17.

The more vsuall *sinnes* follow:

And so men offend either internally, or externally.

Internally he offends,

That hath impure thoughts, Math. 5. 19. Ephef. 2. 3. 1. Thes.

4. 5.

That hath inordinate affections, and burning lusts, Colos.

3. 5.

Externally men offend,

E 5

1. In

The means  
of vnclean-  
nesse.

1. In their senses, as by impure  
lookes, Iob 31. 1. Matth. 5. 27.  
2. Pet. 2. 14.

2. In their gestures, and so  
they are guilty of chambering  
and wantonnesse, Rom. 13. 13.

3. In their words, by filthy  
speaking, Col. 3. 8.

4. By vsing the meanes, or oc-  
casion of vncleannesse.

And in respect of the meanes  
of vncleannesse he offends,

That makes light of the forni-  
cation of others, 1. Corinth. 5. 2.  
2. Pet. 2. 7.

That keepeth company with  
fornicators, 1. Cor. 5. 9. Pro. 29. 3.

That giues himselfe to ease  
and pleasure, Amos 6. 4, 5, 6.  
Tit. 1. 12.

That vseth lasciuious dancing,  
Zeph. 1. 9. Marke 6. 22.

That vseth lasciuious bookes  
or pictures, 1. Thes. 5. 23. 1. Cor.  
15. 35.

That hauing not the gift of  
continencie, doth flout marrie,  
1. Cor.

1. Cor. 7. 2.

That disposeth not his children in mariage, 1. Cor. 7. 37.

That sorteth with winebibbers, and the riotous, Pro. 23. 20.

That is desirous of dainties, or any way given to gluttonie, Pro. 23. 3. Jerem. 5. 7, 8.

That is given to prating or idle gadding from house to house, Prou. 7. 11. 1. Tim. 5. 13.

That useth whorish attire, or perfumes, Prou. 7. 10, 16, 17. Zephaniah 1. 8.

That useth the attire of another sexe, Deut. 22. 9.

That beguiles another in marriage by error of person, state, or disease, or the like, Gen. 29. 25.

That marieth without consent of parents, Gen. 26. 34, 35.

That is guilty of drunkenesse, or useth excessive drinking, 1. Pet. 4. 4.

The aggrauations of drunkenesse, are,

To take a pride in it, Esay 28. 1.

To

To be mighty to drinke wine,  
Eſay 5.22.

To continue long at it, Eſay  
15.11. Prou. 23.30,33.

To make others drunke, Hab.  
2.15.

Thus of ſinnes againſt *Cha-  
ſtitie.*

## CHAP. XI.

*Shewing the ſinnes againſt  
mans eſtate.*

**T**He ſins againſt the eſtates  
of men follow, and theſe  
are either internall, or externall.

Internall, and ſo he of-  
fends,

That is discontented with his  
eſtate, Heb. 13.5.

That is worldly, and diſtref-  
ſeth himſelfe with bootleſſe  
cares about his eſtate, Pro. 15.27  
Math. 6.25,34. Luke 21.34.

That delights not in his cal-  
ling, Prou. 12.17.

That



That is couetous, and in loue  
with the things of this world, E-  
phes. 5. 5. 1. Tim. 6. 10. 1. Ioh. 2. 15.

The externall finnes follow;  
and so men offend both by omis-  
sion, and commission.

By omission he offends,

That employes not the good  
things he hath, Iam. 5. 2, 3.

That relieues not the poore,  
and so with-holdeth the good  
from the owner thereof, Prou. 3.  
28.

The aggrauations are,

To forsake the poore, Iob 20.

19.

To hide his eyes from the  
poore, Prou. 28. 9.

That brings not forth his corne  
to sell, Prou. 11. 26.

That detaines wages, Ier. 22.  
23. Leuit. 19. 23. Iam. 5. 4.

That payes not what he hath  
borrowed, Psal. 37. 21.

That is idle, and neglects his  
calling, Eccles. 4. 5: and of this sin  
he is guiltie also,

That

That withdraweth not his foot  
from his neighbours house, Pro.  
25.17. 1.Tim.5.13.

That is giuen to much sleepe,  
Prou.6.9,10.

That is slack in businesse, Pro.  
10.4 & 14.13.

That neglects the opportuni-  
ties of his calling, Pro.10.5.

The aggravations are,

To be pertinacious in the de-  
fence of it, Prou.26.16.

To be a busie-bodie in other  
folkes matters, 2.Theff.3.11.

That is slouthfull in the busi-  
nesse of others, Prou.26.

● That provides not for his fa-  
mily, 2.Tim.5.8.

Thus of finnes of omission.

By commission he offends;

That steales, robs, or pilfers,  
which is the sinne mentioned in  
the eighth commandement.

That steales by consequent;  
as he doth,

That is an Vsurer, Exod.22.  
25. Leuit.25.36. Deut.23.19.

That

That is guiltie of oppression,  
Iob 31. 38, 39. Amos 4. 1. Prou.  
4. 17. Esay 5. 8. and 30. 12. espe-  
cially he that loues oppression,  
Hof. 12. 7. Micha 2. 9.

That vseth fraud in buying  
and selling, in mete-yard, waight  
and measure, Deut. 25. 13, 14, 15:  
and he is guiltie of this sin also,

That selleth refuse, Micha 6.

That makes aduantage of the  
pouertie of others, Leuit. 25. 39,  
&c. Prou. 22. 22.

That takes the mill-stone to  
pledge, &c. Deut. 24. 6. 12.

That being a buyer, saith, It is  
naught, contrary to his owne  
iudgement: and so likewise on  
the other side, that being a seller,  
doth commend it for good,  
when he knowes it is not so, Pro.  
21. 14.

That vseth any other fraud,  
though it be not in buying or  
selling, 1. Thess. 4. 6.

And this sinne of stealing, is to  
be extended further also, as,

1. To

1. To lesser stealths, as robbing of vineyards, or orchards, or corne in the field, Deut. 23. 24. 25.

2. To rash suretiship, Prou. 6. 1, 2. and 22. 6.

3. To extremities vsed in recouering our owne rights, Iob 24. 3, 4, 9, 10.

4. To not restoring of euill gotten goods, Ezech. 33. 15.

5. To remouing of land-markes, Deut. 19. 14.

6. To liuing in vnlawful callings, such as begging is, 2. Thes. 3. 11.

7. To vnthriftnesse in following vaine persons, or spending prodigally on pleasures, or diet, Prou. 12. 11. and 21. 27. and 22. 22. and 23. 26.

8. To the concealing of theft, Prou. 29. 24.

9. To the Lordly vsage of the borrower, Prou. 22. 7.

The aggrauations of the sinne of stealing, are,

To

To take from the poore, Deut.  
24.14. Iob 20.19.

To reprove it in others, and  
yet commit it himselfe, Rom. 2.  
21.

To do it vnder pretence of re-  
ligion, 2. Cor. 11.20.

To oppresse strangers or wid-  
dowes, or the fatherlesse, Exod.  
22.21, 22.

To blesse the couetous, Psal.  
10.3.

To commit it in the place of  
iudgement, by perverting of iu-  
stice, or by extortion. Ezek. 22.  
12. or by briberie, Amos 5.12.  
Exod. 23.8. or by refusing to do  
iustice, Pro. 21.7.

To steale thy maisters goods,  
Tit. 2.

To steale consecrated things,  
by sacriledge or simonie, Mal. 3.  
8. Act. 8. 18, 20.

To steale a man or maide, Ex-  
od. 22.16.

## CHAP. XII.

Thus of the sins against mans goods.

The sinnes against mens good name follow; and so men offend by omission. or by commission.

By omission he offends,  
That sets not forth righteousness, Prou. 12. 9.

That doth not cleere or deliver the afflicted, when he may, Gen. 40. 23.

That disgraceth others, by forbearing their company without iust cause, Iob 19. 3, 19. Psal. 58. 2.

That is vnthankfull, 1. Tim. 3. 2.

By commission men offend, Internally, or Externally.

Internally he offends,  
That despiseth his neighbour in his thoughts, Prou. 14. 21.

That disdaines at the credit and praise of others, as the Pharises

rises did.

That thirsts after all occasions  
of the contempt of others, Iob  
34.7.

That is suspicious, and thin-  
keth euill, 1. Cor. 13.5.

Externally men offend,

1. In witness-bearing; and  
so he offends,

That condemnes a man with-  
out witness, Deut. 19.15.

That beares false witness.

That is fearefull to beare wit-  
nesse to the truth, 21.8.

That furthers the euill causes  
of wicked men, Exod. 23.1.

2 In lying, Reuel. 22.15. and  
the blame of this sinne reacheth,

To such as vse dissimulation,  
Gal. 2.25.

To such as speake vntruth for  
feare, Gen. 38.2.

The aggrauations of lying,  
are,

To loue lies, Reuel. 22.15.  
Psal. 52.7.

To hate those thou hast wron-  
ged

1.  
In witness-  
bearing.

2.  
Lying.

The ag-  
grauations

ged with thy lies, Prou. 26. vlt.

To breake promise, 2. Tim. 3. 3.

To preach falsehoods, 1. Cor. 15. 15.

To say to men in distresse,  
There is no helpe, Psal. 3. 2. Iob 13. 14.

To colour sinne with pretence  
of religion, Marke 12. 40.

3.  
Slandering

3. In slandering and euill reports, Exod. 23. 1. which is to be extended also to

1. Biting iests, Ephes. 5. 4.

2. To reuealing of secret infirmities, Prou. 11. 13. & 20. 19.

3. To the carrying about of tales, Leuit. 19. 16. Prou. 16. 28.

4. To the receiuing and furthering of slanders, Ier. 20. 10.

5. To the wresting of mens words, or telling the truth of malice, 1. Sam. 22. 9, 10. Psal. 52. 1, 2.

The ag-  
grauations

The aggrauations of slander,  
are,

1. To encourage themselves  
in



in an euill matter, and to commune together about it, Psalme 64.5.

2. To boast of his wickednes therein, Psalme 52.1.

3. To slander the righteous, and quiet of the land, Psal. 31.18. & 59. 2. & 102.8. & 35.20. & 83.3,5. & 4.2.

4. To raise an euill report of his parents, Gen.9.22.

5. To fill the eares of Princes with clamour, Hof. 3,8.

6. To be a make-bate, or a railer, 1 Cor.6.9. 2.Tim. 3.2.

4. In censuring and iudging, Iam.2.4.

4.  
Censuring.

The aggrauations are,

To search and prie for faults in others, that he might censure them, Psal.64.6. Prou.16.27.

To do it for things indifferent, Rom.14.

To censure small faults in others, and to be guiltie of great offences himselfe, Matth.7.

5. In vaine glorie, and minding

5.  
Vainglory.

ding too much our owne praises.

And so also he offends,  
That boasteth of a false gift,  
Prou. 27.1.

That iustificieth himselfe ouermuch, Iob 35.2.

That boasts of to morrow,  
Prou. 17.1.

That measures himselfe by himselfe, 2. Cor. 10. 12.

6.  
Platterie.

6. In flatterie, Psal. 12. 3. Prou. 27. 14. & 26. 26.

7. In iustifying the wicked,  
Prou. 15. 15. & 24. 24.

### CHAP. XIII.

**H**itherto of the sinnes with consent of the will,

The sinnes before consent of the will, are,

1. To want desire of the good and welfare either of himselfe, or other men.

2. To conceiue euill thoughts,  
Math.

Math. 15. 19. or couet euill.

3. To delight in the inward contemplation of euill, whether in dreames or awake, though it be without purpose to act them outwardly, Iude 8. Iames 1. 14.

Hitherto of the sinnes against the Law.

### CHAP. XIII.

*Shewing how many wayes men offend against the Gospel.*

**T**He sins against the Gospell may be referred to foure heads; as they are sinnes,

Against Christ.

Against Repentance.

Against Faith.

Against the graces of the Spirit.

1. He sinnes against Christ,  
That saith, he is Christ, Math

24.

That denieth directly, or by  
con

1.  
Sins against  
Christ.

consequent, that Christ is come in the flesh, 1. Iohn 4. 3. and 2. 23.

That hath base thoughts of Christ, Esay 53. 3.

That saith, he hath no sinne, 1. Iohn 1. 7, 8, 10.

That worships God without Christ, Iohn 17. 3. 1. Iohn 2. 23.

That vseth not Christ as his owne and onely Aduocate, 1. Ioh. 2 1. 2. Tim. 2. 5.

That loues not the Lord Iesus Christ with inflamed affections, 2. Cor. 16. 12. Ephes. 6. 24. Phil. 3. 9.

2.  
Sins against  
repentance

2. He sinnes against repentance,

That confesseth not his sinnes without hiding, distinctly, Prou. 28. 13. Psal. 32. 5.

That mournes not for his sins, Ierem. 5. 2.

That forsakes not his sinnes, Prou. 28. 13.

Yea he sinnes against repentance,

That

That repents fainedly, Iere.  
3.10.

That repents desperately, as  
*Caine* and *Iudas*.

That repents too late Iob 27.9.

That repents by halues, and in  
some things onely, as *Ahab* and  
*Herod*.

That falls away from his re-  
pentance, 2.Pet. 2.19, 20.

The aggrauations are,  
To be wise to do euill, Ierem.

The ag-  
grauations

4.22.

To pursue euill, Prou. 11.9.

To reioyce in doing euill, and  
make a mocke of sinne, Prou. 2.  
14. & 14.

To be without shame, and to  
declare his sinne like the Sodo-  
mites, Isaiah 5.9. Ierem. 3.3.

To be incorrigible, Ier. 5.2.

To fret, because he is crossed  
in sinne, Prou. 19.3.

To blesse himselfe against the  
curses of the Law, Deut. 29.19.

To freeze in security, Zepha.  
1.12.

F

To

3.  
Sinnes a-  
gainst faith

To refuse to returne.  
3. He sinnes against faith,  
That beleeueth not in Iesus  
Christ for his iustification and  
saluation, Ioh. 3. 17.

Yea he offends,  
That is carelesse, and neglects  
the assurance of faith, Heb. 6. 12.  
Rom. 1. 16.

That in affliction doubts of  
Gods fauour & goodnesse, Esay  
41. & 49. 15.

The ag-  
grauations

The aggrauations.  
Not to seeke after God at all,  
Zeph. 1. 6.

Not to stirre vp our selues to  
take hold on God, when mercy  
is offered, Esay 64. 7.

Not to answer when God  
calls, Esay 50. 2.

To forsake our owne mercie,  
or seeffe at the signes of it, Iohn  
2. 8.

4.  
Against the  
graces of  
the Spirit.

4. He sinnes against the graces  
of the Spirit,

1. That receiues the grace of  
God in vaine, 2. Cor. 6. 5.

2 That

2. That turns the grace of God into wantonnesse, Iude 3.

3. That falls away from the grace of God, either wholly by forsaking the acknowledgement of the truth, 2. Pet. 2. 20. Or in the same measure, by losing his first loue, Reuel. 2.

4. That tempts, grieues, or quencheth the Spirit: Ephes. 4. 30. 1. Thes. 1. 19.

5. That despites the Spirit of grace, and of malicke persecutes the knowne truth, which is the sinne against the holy Ghost, Hebr. 10. 26.

F 2

FINIS.